

4-10-1973

Evangelical Visitor - April 10, 1973 Vol. LXXXVI. No. 7.

John E. Zercher

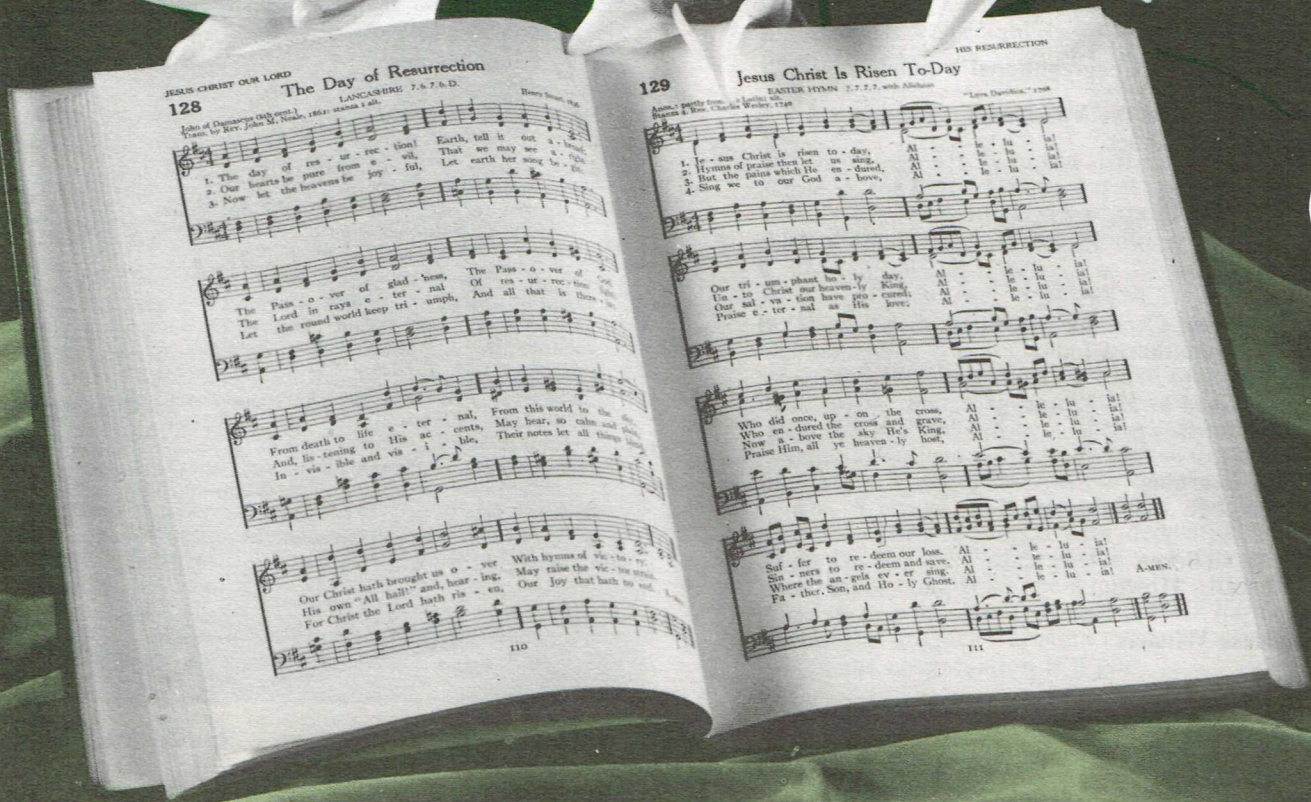
Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2196>**Recommended Citation**Zercher, John E., "Evangelical Visitor - April 10, 1973 Vol. LXXXVI. No. 7." (1973). *Evangelical Visitor (1887-1999)*. 2196.<https://mosaic.messiah.edu/evanvisitor/2196>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

VISITOR

Evangelical

April 10, 1973



Church News

College

Oratorio Concert

James Schwabacher, distinguished San Francisco tenor, will portray the Evangelist in this year's concert by the Grantham Oratorio Society, featuring "The Passion According to St. John" by Bach. The part of the Evangelist narrates the story of the passion of Christ. Schwabacher has received high recognition for his performance of this role across the country.

Richard Crist, Messiah graduate and a performing artist, will perform as bass soloist. Also featured will be soloists from the faculty, students, and community.

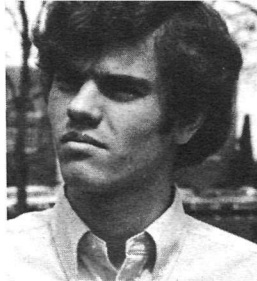
This year's concert by the choir of more than 150 voices, will perform under the direction of Dr. Ronald R. Sider on Sunday, April 15, at 3:00 p.m. in the Eisenhower Campus Center.

Ladies Auxiliary Luncheon

The Messiah College Ladies Auxiliary will sponsor a luncheon at 12:00 noon on Saturday, April 14, as a part of Parents Weekend. Ladies interested in Messiah College are invited to the Nelson Dining Room for lunch and entertainment. Tickets, to be purchased at the door, will be \$1.75 per person.

Student Honored

Rich Sider, Messiah junior, son of Mr. and Mrs. Lewis Sider of Grantham, has



been chosen as a member of the Venture for Victory team, sponsored by Ambassadors for Christ in California. The team will play basketball in Indonesia this summer and during half-times will witness for Christ in testimonies and other presentations.

Messiah's record of 25-7 for the season is partially due to Rich's contribution, in the making of which he scored more than 1,000 points for his college career. His qualification for the team is a high commendation of his ability as a basketball player and of his Christian character.

Rich needs to raise \$2,200 for expenses for the summer. An invitation to contribute to this venture for Christ is extended to the church. Contributions may be sent to:

Rich Sider Fund
c/o Robert Barr
Student Development Office
Messiah College
Grantham, Pa. 17027

Parents Weekend

Messiah College will host parents of students and graduates on Parents Weekend, April 14 and 15. Parents are invited to visit the campus, meet students and faculty, and become better acquainted

with the college program.

Registration will begin at 9:00 a.m. Saturday and continue throughout the day. Parents may enjoy visits with faculty members, a baseball game, and a performance of Shakespeare's "A Midsummer Night's Dream" by the Platform Arts Society. The Common Bond, a gospel-folk music group, will perform Saturday evening.

The weekend will climax with the performance of Bach's "The Passion According to St. John" by the Grantham Oratorio Society at 3:00 p.m. in Brubaker Auditorium.

to page fourteen

ANNUAL CHA CONVENTION

"*Adventuring with the Holy Spirit ... NOW!*" is the theme for the 105th Annual Christian Holiness Association Convention scheduled for April 26-29, 1973, at the Hilton Hotel, Portland, Oregon.

A highlight of this year's convention will be a Christian Art Exhibit directed by the Women's Aldersgate Fellowship of the CHA. The convention will also feature many outstanding Christian leaders of prominence. Among these are Dr. James Dobson, Dr. Edward Lawlor, Dr. Robert M. Fine, Dr. Kenneth Jones, Bishop Henry A. Ginder, Dr. Dennis Kinlaw, Dr. Timothy Smith, Dr. Leo Thornton, Rev. Gordon Coulter, Dr. Richard Taylor and Lt. Colonel Bramwell Tripp.

CONTENTS

Church News	2
Editorial	3
Thoughts on Congregational Building	
The Empty Tomb and the Missionary Message	4
Ronald J. Sider	
The Violence of God	6
Albert H. Engle	
Religious News	7
The First Bushman Christian Marriage	8
Mrs. Jonathan Dlodlo	
A College as Good as Its Library	10
Miriam Bowers	
A Center for Learning	10
Daniel R. Chamberlain	
Ministry with Children	12
Reuel L. Howe	
The Paraphrase Winners	13
Church News	14

Evangelical Visitor

Volume LXXXVI

Number 7

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

Editor: John E. Zercher

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Glen A. Pierce
Christian Service Ministries: J. Wilmer Heisey
Christian Education Ministries: John Arthur Brubaker
Pulpit and Pew: David E. Climenhaga

Brethren in Christ Publication Board:

Isaiah B. Harley, Lester C. Fretz, Paul E. Hostetler, Louis O. Cober, Paul E. Witter, Dwight E. Bert, Daniel R. Chamberlain


Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals \$3.50; new and gift subscriptions \$3.00.

Entered as second-class mail at Nappanee, Indiana 46550.

MEMBER  EVANGELICAL PRESS ASSOCIATION

Editorial

Thoughts on

Congregational Building

WE CONTINUE an editorial begun in our previous issue concerning congregational building and the Brethren in Christ. The premise of these editorials is that the Brethren in Christ (along with similar denominations) have problems which are unique due to the unfamiliarity with the denomination and also the denomination's concern for and its interpretation of obedience as an essential element of the Christian life.

In the previous editorial we stated the need for authenticity and commitment on the part of the pastor. Without unchristianizing other churches and pastors in the community, he must see the Brethren in Christ message as good news — in fact a little better news than he has heard elsewhere. This conviction on the part of the pastor will reflect itself in an honest presentation of the church and its doctrines.

Just how bold the words "Brethren in Christ" should be on the church sign may be a negotiable question. What is firm, however, is that those who become serious about identifying with the church should know that it is Brethren in Christ with all that that implies in polity, doctrine, and life.

Exposure

The church must become visible in the community. We are tempted to do this with bricks and mortar. But the church is not bricks and mortar or steeples. The church is Christ becoming flesh and dwelling in a community. The church is much more visible in a committed and compassionate pastor and a caring congregation than in a building, no matter how attractive. If it is possible to have both it may be advantageous — just as long as we keep our theology orthodox that a church is people and not a building. The presence of the Brethren in Christ in a community must be flesh and blood, hands and heart, ears that hear, and words that comfort and counsel and bear witness.

Practical helps are available by the hundreds on how to make this exposure a reality in the community. These probably have their place. Too often they are like the book of sermon illustrations or of prepared outlines which are available to the pastor; or the book of anecdotes available to the after-dinner speaker — they do not quite ring true.

Methods of exposure need to be consistent with who we are and appropriate to the community in which we work. There is no substitute for the pastor's visit, the neighborly call, the involvement in the life of the community, or the small gathered group where lives are changed and nurtured and Christian love is experienced and expressed.

The posture of the Brethren in Christ presence should be one of servanthood. The community does not exist to fill the newly-constructed building or to accumulate statistics. The church is there to minister to the community and to bring to needy lives and needy homes the forgiving, reconciling, and transforming power of the Gospel. It is there to show the Spirit of Christ in all areas and levels of need and to give opportunity for those whose lives have been changed to, in turn, minister to others and each other.

This servanthood posture can be expressed in the use of the church building. It too is there for ministry — a shelter for a burned out family, a meeting place for the Boy Scouts, a site for the Bloodmobile Unit, a collection point for relief goods, a meeting place for a community Bible study.

Credibility

Exposure must be supported by credibility. Confidence must be developed which will result in those with needs sharing those needs; those with spiritual hunger accepting the witness of this new group; and those who wish to identify with a congregation investing their time and their effort with this group of whom they previously had never heard.

Credibility will be established when the teaching and preaching of the church is based on the Word of God and demonstrated in the lives of its members. Credibility is a case of *authority* and *demonstration*.

The Brethren in Christ have a heritage. We also have some traditions. This is true of most groups. Pity the person or the group with no roots; who has just been cast upon the shore of the current scene not knowing who he is nor from where he has come; who has no heritage to live up to; no roots in the past. Brethren in Christ roots are sunk deep in several theological traditions and their understanding of the Christian faith is nurtured by these historic soils.

But truth needs a more substantial base than tradition. The Brethren in Christ must appeal to Scripture for the support of its understanding of the Christian faith and the Christian life. Credibility will be established from a position of "Thus says the Lord . . ." Added evidence will be gained when our appeal to Scripture is subject to the teaching, example, and Spirit of Christ.

The ultimate test of credibility will be the evidence in the community of changed lives which result from the ministry of the new fellowship. It is difficult to deny a fact. Credibility will come as a community sees demonstrated in its midst during the week what the pastor preaches and the church teaches on Sunday.

We teach that God's grace goes beyond forgiveness to newness of life. We also teach that the very well-spring of our being can come under the power and control of the Spirit. We teach that Christian obedience goes beyond middle-class respectability and morality to a second-mile, cross-bearing type of Christian living. We teach that the church is more than a social and service club but is a foretaste of that new Kingdom of which Christ is Lord.

When these are demonstrated during the week in the home, in the market-place and at the crossroads of community life, credibility will be established — no matter what name is given to the group.

Conclusion

These three: authenticity, exposure, and credibility will neither singly nor together automatically build a congregation. To these must be added prayer, shoe leather, heartbreak, and long hours. Nor will these assure the pastor that there will be a line-up outside the church on Sunday mornings to hear him preach or that he will have the largest congregation in the community.

But I have the conviction that these three characteristics combined with dedication and commitment on the part of a pastor and the people will be honored of God. It will be a ministry which not only will bless those who identify with it but will have its influence within the broader Christian community in that area of which the congregation is a part.

The Empty Tomb

Dr. Ronald J. Sider

Acting Director,

Philadelphia Campus of Messiah College

FROM the ancient land of India comes an intriguing elephant story. One day while three blind men were arguing hotly about what various animals must look like, an elephant came shuffling by. They rushed up to "see" for themselves. One man caught the elephant's tail and shouted, "Oho, an elephant is like a large rope." Another grasped the beast's large legs and announced, "No, an elephant is like a big tree trunk." And the third blind man, who had collided with the elephant's huge side, insisted, "No! The elephant is like a hard, wide wall."

Many people think this story suggests an answer to the question: Do all religions lead to God? Men everywhere see through a glass darkly, they insist; we are all partly blind. We know only a little bit of truth. But we are all groping for the same truth. We are like the blind men trying to figure out what the elephant is really like. Each blind man had a little bit of truth (mixed with a fair amount of error) about the elephant. And every religion has some truth about God, these people assert. Hinduism, Buddhism, Judaism, Islam, Christianity—they are all honest attempts of semi-blind men groping for the truth. Each religion in its way leads to God. Thus, it follows that we Christians should be openminded and tolerant, and not disturb other people who will get to Heaven in their own way.

Is that true? If it is, then there is no point in sending missionaries around the world, or preaching the gospel here at home. But what did Jesus say?

Without a doubt, one of the most amazing (and "offensive") things about Christianity is that Christians make such outrageous claims about the person of Jesus. Every religious person around the world will gladly accept Jesus of Nazareth as one of the great prophets and moral teachers. But Christians insist on adding that the carpenter from Nazareth is the Lord of the Universe! That offends! Because He claimed to be the unique Son of God, He could say: "I am the Way, the Truth, and the Life; no one comes to the Father but by me" (John 14:6). That offends many people.

The perfectly astounding, outrageous nature of Jesus' claims escapes those of us who have grown up in Christian families in "Christian" countries. No other major world religion claims that its founder was God Incarnate. Muslims revere Muhammed, but they make it very clear that he was only a prophet. Monotheistic Jews are equally careful about how they speak of the man Moses. For a man from Nazareth to claim to be the Son of God, and for Paul to say that at the name of Jesus every knee should bow (Phil. 2:9-11, compare with Isaiah 45:23), is outrageous and blasphemous — unless, of course, it is true.

This article was provided by the missions' editor for the pages which we devote each issue to the mission outreach of the denomination. The writer is Acting Director, Philadelphia Campus of Messiah College.

Why do Christians make such unusual claims? In his first sermon after Pentecost, Peter declared that it was the resurrection which "confirmed" Jesus' claim (Acts 2:32-36). And why did the disciples believe in the resurrection? Because they had evidence.

Too many Christians today ignore the fact that many of their contemporaries find it hard to believe in the resurrection. Some Christians are content to say, "I feel it in my heart, so it must be true." The "glowing heart" certainly is good, but I Peter 3:15 urges Christians always to be prepared to offer a defense if anyone challenges their hope in Christ. And when the skeptical Corinthian intellectuals rejected the idea of Jesus' resurrection, Paul cited the evidence (I Cor. 15:1-11). Should we not be ready, and able, to do the same?

What evidence is there that Jesus rose from the dead? I want to develop five points: (1) the change in the discouraged disciples, (2) the person of James, (3) the empty tomb, (4) the fact that the first witnesses were women, and (5) the very early evidence in I Cor. 15.

Fifty days after the crucifixion, the disciples announced to a Jerusalem crowd that Jesus had been raised from the dead. Within a few years, these same men proceeded to crisscross the eastern part of the Roman Empire, braving intense Jewish and pagan persecution and eventually experiencing martyrdom. And it was these very men who had scattered at Jesus' arrest, and fled in despair. Peter swore that he had never known the man. The account of the two disciples on the road to Emmaus reveals their extreme hopelessness.

What gave rise to the "resurrection faith," and the disciples' willingness to risk their lives to spread it? Their explanation was that Jesus of Nazareth arose from the tomb and appeared to them over a period of a number of days. If one rejects the New Testament explanation of the "resurrection faith" and the transformation it caused in extremely discouraged men, then one is left with the difficult task of proposing other grounds adequate to explain what happened throughout the Roman world. The origin of Christianity is almost uncomprehensible unless such an event actually took place.

Second, the case of James (Jesus' brother) is very important. We know from Acts that James, the brother of Jesus, was the leader in the Jerusalem Church. But the Gospels suggest that James opposed Jesus' ministry. At Nazareth, Jesus said that a prophet lacks honor only in his own country, among his own kin and his own house. John 7:5 says bluntly that his brothers did not believe on him. Why did James oppose Jesus when He was popular in Galilee, and then join the band of persecuted Christians after the crucifixion? Paul says, "He appeared to James."

Third, and very important, is the question of the empty tomb. Fifty days after the crucifixion, Peter claimed that

and the Missionary Message

Jesus arose from the dead . . . and (notice) he made the claim in Jerusalem. It is exceedingly significant that the controversy over the resurrection and the rise of the first church, took place precisely in Jerusalem, where anyone could go to see the tomb between dinner and sunset. It was in Jerusalem that hundreds became Christians within months of Jesus' death. Obviously, it was in the interest of the Jewish religious leaders to produce the body of Jesus, or give clear evidence of its proper disposal. But the earliest counter-argument against the claim that Jesus was alive was the suggestion that the disciples had stolen the body. This was an acknowledgment that they could not produce the body.

There have been a number of attempts to explain the empty tomb. The old one of the theft is no longer accepted, even by skeptics. It has been suggested that Joseph of Arimathea, or the Romans or Jewish leaders, removed the body before the women arrived. But if this is so, the Jewish leaders would obviously have conducted guided tours to the real burial place as soon as the disciples claimed Jesus had arisen. If, then, the Christians and their Jewish opponents both agreed that the tomb was empty, we have little choice but to accept the empty tomb as an historical fact.

Fourth, the fact that the women were the first people to visit the tomb and allegedly see the risen Jesus speaks in favor of the reliability of the accounts. Professor Moule of Cambridge has recently pointed out that women were "notoriously invalid witnesses according to Jewish principles of evidence." (You know—who could possibly trust feeble feminine minds? Now I hasten to add, lest I be lynched by the advocates of "Women's Lib," that this is not my view, but it was the first century Jewish viewpoint). Therefore, if the early Christians had made up the accounts of the first visit to the tomb and the first meeting with the risen Jesus, they would certainly have claimed that *men* were the first witnesses. The best explanation for the priority of the women is that it actually happened that way.

Finally, we must look at the oldest evidence for the resurrection. In his first letter to the Corinthian Church (the date is about 50-55 A.D.), Paul wrote: "I delivered to you as of the first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all he appeared to me." Paul's clear implication is that if his readers do not believe him, they can check, for many of the eyewitnesses are still around. In fact, the eyewitnesses on both sides saw the rapid spread of Christianity from

Jerusalem to Rome and beyond.

As an historian, I find the evidence convincing. It is hard to get around the radical change in the extremely discouraged disciples, the case of James, the fact of the empty tomb, the evidence from the women, and the more than 500 eyewitnesses. The tomb was empty Easter morning. Jesus of Nazareth conquered death!

So what? So somebody rose from the dead 2,000 years ago. What does that matter for us today?

The resurrection was a powerful confirmation of Jesus' claim to be God Incarnate. If the sovereign Lord of the universe took our flesh upon Himself in the God-man, and lived among us, then what He did and said about how men ought to live and relate to God is the most important message the world has ever received. It is not outrageous presumption, but the deepest love, to hurry everywhere throughout our world, shouting the glorious news that Jesus is *the way and the truth*. Moslems, Hindus, skeptical intellectuals—we must tell them all that Jesus our Lord is the Truth and the Way for them, too. We certainly must respect and be sensitive to the cultures of other people, and we must try much harder than in the past to separate Western cultural patterns from the Gospel. But we dare not give up the certainty that the Lord Jesus offers *the way to the Father* for all men everywhere. In our pluralistic world, that exclusive claim is staggering and often offensive, but the Easter message of Jesus' resurrection is our guarantee that it is true.

Second, because Christ lives, we have the power to live a new kind of life. A very short period of honest reminiscence suffices to make us only too painfully aware of how narrowly self-centered many of our actions are. Jesus' summary of the Law was: love for God and neighbor. But there is more to Christian ethics than just good advice, precisely because Christ arose from the dead! Just as Christ died and was raised again, so by faith we can die to the old life of egocentrism and rise to a new life in Christ. "We were buried therefore with Christ by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:4). Or, as Paul puts it in Galatians, the risen Lord now lives in those who believe in Him. "It is no longer I who live, but Christ who lives in me." (Galatians 2:20).

"Christ in us" will mean living for God's sake a life for others. It may mean listening to a discouraged fellow-worker rather than leaving for home immediately. It may mean listening to a roommate rather than studying for that exam. It may mean rejecting or abandoning an attractive job in order to serve as an underpaid doctor, teacher, or pastor in an emerging nation or among the 30 million poor people in the U.S. It may mean deciding to

The VIOLENCE of God

"God saw that the wickedness of man was great . . . and . . . said, I will destroy man" (Gen. 6:5-7). "The wrath of God is revealed from heaven against all ungodliness" (Rom. 1:18). "My God, my God, why hast thou forsaken me?" (Mark 15:34). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Majoring on the love of God without recognition of His justice and wrath results in a distorted view of God. True, "God is love" but it is just as true that He is a discerning Judge and that He cannot look upon sin with the least degree of allowance. God hates sin—it is abominable to Him.

The concept of God as a Supreme Being precludes the existence of any other such god. And not to recognize His authority, or to recognize allegiance to any person or thing as above Him is inescapably offensive to Him—it is a sin, and detestable to Him. To conceive of God's love without His wrath is as unthinkable as to conceive of a battery without both a positive and a negative pole; or an electric light without both positive and negative connections. There must be a negative counterpart to God's most basic attribute—love.

No sin escapes God's discerning judgment, and His hatred of sin necessitates appropriate action. The Bible tells of a time before the creation of man when Satan rebelled against God and led some of the angels in rebellion. Those who rebelled were cast out of heaven. This is the first record of God's violence. It was necessitated by sin.

The Bible gives many accounts of the magnitude of sin necessitating violent action on the part of a holy God. In Genesis 3:17-19, 24, we have record of God driving man out of the Garden of Eden and featuring a flaming sword. In Genesis 6:5-7, we read of man becoming so sinful that God said, "I will destroy man." In Genesis 19:24, 25, we read of the violent destruction of Sodom and Gomorrah.

When Pharaoh spurned the negotiations of Moses for the deliverance of Israel from Egyptian bondage God used the waters which were so miraculously divided for Israel's deliverance to destroy the entire Egyptian army. Then when these same Israelites became so rebellious against God that they plotted to kill Moses, God decreed that every one above twenty years of age, except Joshua and Caleb, should perish in the wilderness.

Again and again in the Old Testament we read of God visiting violence upon sinful man. Even in the New Testament we read of such instances. Consider the fate of Ananias and Sapphira, and the violent judgment on Herod recorded in Acts 12:23. The book of Revelation is filled with prophecies of the violence of God, in the end time, on an apostate church and a Christ-rejecting world.

While we do not assume that all that we call misfortunes are the result of the sins of the individuals involved (consider Job and the case in John 9:3) yet there is plenty of evidence that violent judgment continues to fall on defiant sinners. Indeed the Scripture says, "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (See also Isa. 30:12, 13; 47:10, 11)

But the most awful scene of violence was on Mount Calvary. Here we behold the Most High God, the Creator of the universe. He had become man so that He could save man. He had lived a sinless life, and had gone about doing good as no one had ever done. Then rebellious, jealous, religious leaders condemned Him to death in the most infamous court trial ever misconducted, by those He came to save. He was brutally man-handled. A howling mob screamed, "Crucify Him, crucify Him;" and then He was delivered to hardened soldiers to be crucified. They savagely nailed Him, the incarnate Most High God, to the cross. Religious leaders, and the criminals with whom He was crucified, scoffingly said, "He saved others, Himself He cannot save." After all these indignities and violence He died.

Why did the Father allow such violence on His only begotten Son? It was because the Holy Trinity had agreed that He should become man to save man. And as such, though He never sinned, He identified Himself with man's sin—with the worst of sinners—blasphemers, murderers, adulterers, and all the rest. And since man's sin was upon Him, He must suffer the consequences of sin. Sin, wherever found, must be punished. God voluntarily took upon Himself, the person of the God-man, the penalty of sin—shameful, violent death, separation from the Father—that man might be saved. The justice of God demanded violence on sin; the love of God moved Him to take this violence on Himself that each of us sinful sons and daughters of Adam's race might be saved.

Indeed, properly analyzed, we can see God's love back of every incident of His violence. God's love would preserve Heaven as the abode of all holy creatures, so Satan and his angels had to be cast out. Had man been allowed to continue in the Garden of Eden we are told that the plan of redemption could not have been executed, so God's love moved Him to drive them out. To save the race from extinction because of sin God's love required Him to destroy, by the flood, those who refused to repent, and preserved the race through righteous Noah. The sin of Sodom and Gomorrah was so loathsome that its infection, like a deadly cancer, would have destroyed the entire race.

The defiance of Pharaoh would have resulted in the destruction of the people by whom God planned to send the world's Redeemer, so Pharaoh and his army had to be destroyed. Israel's unbelief in the wilderness would have polluted the rising generation, so those above twenty years of age had to be destroyed. So we can see that the motivation back of God's acts of violence—even those He permitted, as in the Crucifixion—was that the purposes of His love could be carried out.

Indeed, a good test for any proposed act of violence today; is it motivated by love? Some people interpret corporal punishment of children as violence. But the old proverb, Spare the rod and spoil the child, is based on such Scriptures as Prov. 13:24; 22:15; 23:13, 14; 29:15 and others. Such discipline is necessary but should never be motivated by anger. If motivated by love, with the welfare of the child in mind, it would counteract the rising tide of juvenile delinquency.

Again the Bible teaches that "the powers that be are ordained of God" and that the responsible person is a

to page nine

The writer is a frequent contributor to the pages of the Visitor. He has recently retired from a pastorate and lives with his wife at Grantham, Pa.

Religious News

Death, War, Violence, Abortion— Reading Fare in Children's Books

On the annual list of recommended books for children to age 14 published by the Free Library, Philadelphia, are stories dealing with death, war, violence, and abortion.

A review of the small pink booklet quickly reveals in the synopses subjects from *Lassie Come Home* to the earthy subjects children want to read.

"These are books we feel the parents ought to spend money on because they appeal to children," Carolyn Field explained. As director of the Free Library, she said she has observed that "children are growing up faster, and they want to read about all the things they know go on."

Thousands Expected at "Jesus '73" Lancaster County Summer Rally

A three-day layman sponsored evangelistic rally called "Jesus '73" is expected to draw thousands of people to a farm near Lancaster, Pa., this summer.

The rally will be patterned after "Explo '72," the Campus Crusade for Christ-sponsored week-long training seminar held in Dallas June 12-17.

The Rev. Kenneth L. Levin, 30-year-old leader of the area's Jesus movement, said it is his group's contribution to Key '73, a continent-wide cooperative evangelistic effort.

The rally will be held at the intersection of Routes 10 and 23 near Churchtown.

Evangelical Mags Flourish While Many Liberal Papers Wane

While the circulation trends of their liberal counterparts is downward, evangelical periodicals show increases in their editorial ministries.

Moody Monthly, believed to be the fastest-growing Christian family magazine in North America, attained a circulation of 180,000 with its March issue. Publications Director Robert Flood said more than 60,000 new subscribers were added in the past 12 months — an increase of more than 50 percent. The March edition contains 136 pages, largest issue in 72 consecutive years of publishing.

Campus Life in 1972 jumped from 60,000 to 105,000 monthly circulation. Harold Myra, vice president of the literature division of sponsoring Youth for Christ International, predicted the February contest drive would add another 35,000 paid subscribers to the magazine.

In June 1971 Christianity Today had

99,000 paid subscribers, ending January 1973 with 185,000. News Editor Ed Plowman said the staff expected to see the figure climb to 200,000 in 1973.

The circulation of Decision, magazine of the Billy Graham Evangelistic Association, enjoys the largest circulation of any Christian magazine in the history of evangelical publishing — more than 5 million.

When circulation figures for the 200-plus member periodicals of The Evangelical Press Association are tallied in March, the figure is expected to "be an increase over the previous year."

Evidence Indicates Bishop Pike's "Spiritual Medium" Cheated

The late Arthur Ford cheated as a "spiritual medium" in a widely publicized 1967 seance during which the late Episcopal Bishop James A. Pike believed he communicated with his dead son.

Allen Spraggett, a Toronto journalist, and Canon William V. Rauscher stated in a book to be published in April that Mr. Ford had done research on deceased friends who allegedly sent messages to Bishop Pike from the spirit world. But in the book: Arthur Ford: *The Man who Talked with the Dead*, they hail Ford's "gifted psychic."

Caltech Issues Mars' "Biography," Hails Discoveries on Planet

The discovery of even the simplest life on some extra-terrestrial part of the universe would have a great impact on our thinking, philosophies and religions.

So states Graham Berry, news director of the California Institute of Technology in his new book, *Is There Life on Mars?*

Twenty of Caltech's most spectacular photographs from among 7,329 taken by Mariner 9 during its 10 months of orbiting Mars are included in the book.

The edition relates the incredible discovery made by the Jet Propulsion Laboratory's Mariner 9, describing Mars as very much "alive" geologically with colossal volcanoes which reduce the biggest on earth to junior-grade status. Giant arroyos appear to have been eroded by rushing water.

JPL, the Caltech exploration brain trust here, hopes to send Viking, a robot capsule, to Mars in 1976.

Rabbi Critical of Key 73 Critics

A sane voice among Jewish protestations of evangelical outreach has been raised by Rabbi Henry Siegman, ex-

ecutive vice president of the Synagogue Council of America. He charges that criticism by some Jewish leaders of Key '73 is "alarmist," and says it will be harmful to Jewish interests.

Rabbi Siegman, director of an organization serving as an umbrella for Reform, Conservative and some Orthodox rabbinical and congregational organizations, said that the "threat to Jewish survival in modern society," does not come from Christian proselytism.

"It comes instead from religious indifference, from the allurements of a secular and irreligious society," he stated in the February 9 issue of Congress Bi-Weekly, a magazine of the American Jewish Congress.

"Time To Run," BGEA Film, Sets New Records for Attendance

In its first four weeks on the screen, "Time to Run" produced by World Wide Pictures has set new records for attendance and for total number of inquiries.

More than 466,000 people have seen the dramatic, feature-length movie produced by the Billy Graham organization's film arm. Of that number, more than 30,000 have stayed in the theaters to receive spiritual counsel after the film had ended.

The total number of inquirers for the first month is larger than the total registered during the theater showings of all World Wide movies in 1972. The figure for last year was 23,564.

Crime Increasing Throughout Israel

Police records show that burglaries, muggings, assault and sex offences are becoming daily occurrences in Israel, a country which once had virtually no crime, according to a news report here.

Reporting on the surge of crime in Israel, the Associated Press described a 68-year-old woman who "survived the Nazi Auschwitz concentration camp and sought peace in Israel." She was recently "beaten to the sidewalk by three Tel Aviv thugs and raped," and is now in a mental hospital.

The AP also mentioned "gangs of hoodlums" crashing high school parties, the acknowledged existence of "small syndicates" which "extort large sums of money in protection rackets from shops, restaurants and nightclubs."

Police statistics show crime has risen 35 percent in the past five years, the AP said.

to page sixteen



Msindo and Lizzie Moyo on their wedding day.

The First Bushman Christian Marriage

"Is it true that Msindo Moyo wants to be married through Christian rites?" This is the question which has been going around the Gwaai District the last few months.

Here is the story of Msindo Moyo.

In the early sixties, the gospel message was preached among the Bushmen in the Gwaai District. Mphaya Sibanda was the first Bushman to accept Jesus, Christ as his Saviour. One Sunday as Mphaya was going with George and Ethel Bundy to give directions to another Bushman village, he asked if they could stop and take his friend along. Probably Mphaya had witnessed to him and asked him to go along to the service because he was waiting beside the road when they came. The service was conducted with the people. As part of the service a hand cranked record player was used to play gospel records. The message was recorded in the Bushman language, Sili. At the service Msindo accepted the Lord. That was in the year 1961.

After a few years the missionaries heard that he was living with a woman as his wife. They were concerned about his spiritual life. The woman he was living with was Lizzie, his present wife. One missionary met Msindo one day and said to him, "I have heard you have taken a woman to be your wife. Is this true?" Yes, answered Msindo. "Then this is the time to pray for her to accept Christ so that you will have a Christian home," the missionary continued. "She has already repented," said Msindo. The Lord had spoken to Lizzie at the Bushman services and through Msindo's personal witness. Then

one day while she was alone in the bush, the Lord spoke to her in a special way and she could not resist. Right away she knelt down in the bush and prayed, confessing her sins and asking for forgiveness.

In 1966 the Lord opened the way for Msindo to go to Wanezi Bible School by supplying the fees. Along with him was Lizzie and their two young children, Dumisani and Njabulo. He completed a two-year course of Bible study. While there, Lizzie was able to attend classes in the Homecraft school.

After the two years of Bible study, Msindo went back to work at Phumula Hospital. While here he felt the Lord calling Him to dedicate himself to His work. But there were hindrances. One, he had not been married by Christian rites. Two, he had not been baptized and taken into full church membership. Three, and worst of all, Lizzie's parents did not want to help them to be married through Christian rites, by accompanying them to the Chief and District Commissioner as was required to obtain the enabling certificate. This was Msindo and Lizzie's concern for several years. It was not only their concern but also of the church leaders, missionaries and other Christians. They all continued in prayer during those years.

However during those years of standstill, quite a few encouraging things happened. Some of them are these: 1. Msindo's faith in the Lord grew—this was proved by the progress of his personal testimony. 2. The Lord gave him power in preaching the Word. (At one service a trained teacher sat and listened. After the service he asked, "Who is this preacher that you have here? He really gives you something to think about.") 3. In the beginning of this year, 1972, Msindo and his other Bushman friend

This article, written by the wife of the Gwaai overseer following the wedding, took over three months to reach the USA—and that by "Air Mail." Photo is by George Bundy.

who works at the hospital came to Dr. Kauffman and said that they wanted a portion of their monthly wages to be kept and given to the church for the Lord's work. When the harvest praise offering was brought forward, these two Bushmen walked forth to give \$5 (Rhodesian) each which had collected from their savings.

Like other Bushmen, Msindo had no Registration Certificate. But with faith that one day the Lord would open his way to Christian marriage, he went to the District Commissioner's office to obtain a Certificate. The change that comes to a man's life after he has met with the Lord! In the middle of this year Msindo came to the District Overseer, Rev. Dlodlo. "At last my father-in-law has agreed to take Lizzie and me to the D.C. (District Commissioner) to prepare for our Christian marriage," he said with a lighted face. When we heard of this we nearly danced for joy. The overseer explained that before he and they could go to the D.C., they needed two letters, one from the Chief and another from a marriage officer. It was fortunate that within those days Rev. G. Bundy, a marriage officer visited the Gwaai. Rev. Dlodlo asked him to write a letter and also asked him to return and marry them when everything was ready. But trouble was not over. The first time Msindo went to see the Chief, he refused to give him a letter for the D.C. When he returned again the chief agreed to write one. He had troubles again when he went to the D.C. because they would not grant them the proper certificate, since Lizzie's brother

instead of the father was with them. The second time over 50 miles of rough road, they found that the office was closed.

When we heard they had failed the second time we were afraid that they would be very discouraged. But to our great surprise, when Msindo reported to Rev. Dlodlo he said, "We were not successful again today, but don't worry, the Lord is teaching us. Moses was sent to Pharaoh many times. We shall succeed next time." Isn't this GREAT faith? They were successful the next time.

The marriage banns were read for three Sundays. This time the people were getting more and more excited.

One hundred and twelve people filled the small mission chapel to witness this marriage on 5th October, 1972. Among them were twenty-two of Msindo and Lizzie's families. We served these relatives some food in Dr. Kauffman's living room after the wedding. We believe many of Msindo's people will be drawn to the Kingdom through this witness. Praise the Lord.

In the next baptism services, Msindo and Lizzie will be baptized and we believe the Lord will open the door for them into His field of work.

—Mrs. Jonathan Dlodlo (Neddie Dlodlo), wife of the Gwaai overseer

[Editor's note—This article was written by Mrs. Dlodlo late in 1972; however, it took over 3 months by "airmail" to reach the USA].

VIOLENCE OF GOD

from page six

"minister of God" and "beareth not the sword in vain" (Rom. 13:1-6). God in love planned this for the welfare of man. If such "ministers of God" would faithfully fulfill their divinely ordained responsibilities we would not be moving so fast toward anarchy. Paul refers to such officers of the State in the third person and Christians are commanded to be subject to them. As Christians we are told to love all men, even enemies, and never avenge ourselves. We are to suffer evil and trust God Who said, "Vengeance is mine, I will repay, saith the Lord" (Rom. 12:19).

Let us now consider how we can escape the violence of God. A basic question is, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Since I am one of the sinners for whom He died; since He took my sins upon Himself and paid the penalty, I should by all means accept Him. To reject Him means that I must accept the violence a holy and just God must impose on sin. Remember, "It is a fearful thing to fall into the hands of the Living God" and be exposed to violence comparable to the violence imposed on Him Who identified Himself with my sin — and then eternal death, separation from God.

What privilege to respond to God's love in Christ and enjoy His loving presence eternally. But let us beware of the false Christs who cannot save. The Christ of the Bible, who alone can save is the incarnate God who became man and shed His blood to atone for our sins, and who said we should repent, be born again, and walk in the light. This Christ sent His Spirit to bear "witness with our spirit that we are the children of God." He gave us a new commandment—love—by which we fulfill the law. What a blessed pattern of life!

In conclusion, consider this question, "What shall I do with Jesus?" Our answer to this question determines our relationship to the violence of God.

Board for Missions

General Fund Statement

Quarter Ended December 31, 1972

Canadian Balance, October 1, 1972	\$ (1,040.10)
USA Balance, October 1, 1972	(21.56)
Canadian Receipts	26,809.99
USA Receipts	192,016.00
Loan	10,000.00
Transfer of Funds	40,000.00
Total Receipts and Balances	\$267,764.33

Disbursements	USA	Canada
Administrative	\$ 15,056.69	\$ 792.55
Personnel	30,188.89	969.00
Information Services	2,936.89	
Contingencies	5,000.00	
Africa	15,103.08	4,042.50
India	3,733.00	4,667.00
Japan	7,287.50	
New Delhi	385.00	
Delhi	1,631.00	
Nicaragua	2,986.75	1,000.00
Navajo Mission	1,410.00	
Montreal Lake		
Children's Home		750.00
San Francisco	415.00	
Mission Churches	7,460.24	395.06
Extension Churches	11,890.00	3,682.56
Christian Service		
Ministries	6,944.80	5,800.00
Repayment of Loans	125,000.00	
	\$237,428.84	\$22,089.67
		\$259,518.51

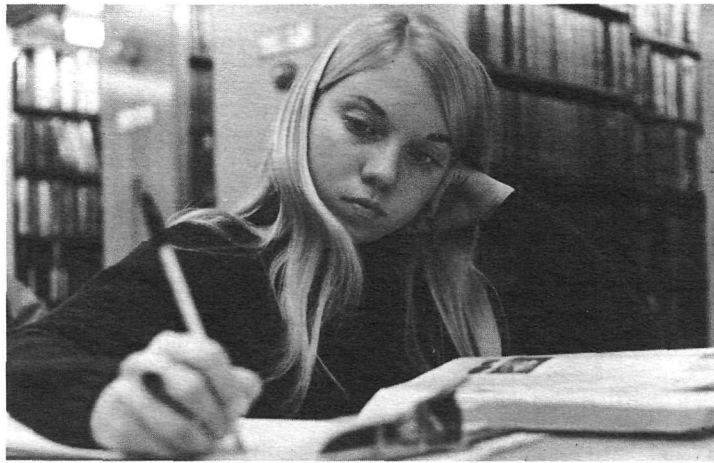
BALANCE ON HAND, December 31, 1972\$ 8,245.82

Analysis of Balance

USA	\$4,565.60
Canada	3,680.22
	\$8,245.82

A College As Good As Its Library

The writer serves as Librarian at Messiah College, Grantham, Pa.



Mary Esther Heise, daughter of Dr. and Mrs. Jesse L. Heise, Pittsburg, Ohio, studies in the reading room of the Messiah College Library against a background of tightly stacked bookshelves.

A Center for Learning

Dr. Chamberlain is Dean of Messiah College and serves as chairman of the committee planning for the new Learning Resources Center.

FIFTEEN years ago, in 1957, ground was broken for the Messiah College Library as the librarian declared that "A college is only as good as its library." This new facility designed to house 48,000 volumes, appeared to present a challenge for the student body of 155 to grow into the spacious new edifice.

The following year it was dedicated and presented to the college community with the "aim that God may be glorified and the interests of His Kingdom advanced, that men may be educated for abundant living, significant service and good citizenship, that the basic freedoms of our country may be maintained, the spiritual ministry of the church perpetuated, the bonds of international understanding strengthened . . ."

In the following fifteen years the college grew to a present enrollment of nearly 850, and the library, once quite spacious, now squeezes 65,000 volumes into a space actually planned for 42,000.

Even more significant than the physical growth of both the student body and of the library, the aims presented in the dedicatory words have been fulfilled. The college has demonstrated many times over that men and women have been "educated for abundant living." Men and women have gone from the halls of Messiah College into "significant service" and through their lives God has been "glorified and His Kingdom advanced." Graduates have contributed to the "spiritual ministry of the church" and have strengthened the "bonds of international understanding." The college has actually become better than its library in its physical proportions.

The recent re-accreditation of Messiah College gives convincing evidence of the validity of our program scholastically. As an initial collection for advancing the academic pursuits of the student body, the library collection of 65,000 volumes is a well-selected core. Since there is daily evidence that this number of volumes is not sufficient, the library staff is working diligently to build the collection. It is anticipated that the collection should eventually be increased to 175,000 or 200,000 volumes. If the college is to continue in its growth, it is essential that the library must also grow.

This mandatory growth of the library presents a real physical problem. The once-spacious quarters now house far more volumes than the originally planned capacity. The growing library cannot adequately serve the student body if sections of books must be moved every few days to make room for additions on shelves packed so full that removal of one volume brings down a deluge of ten more

to page eleven

IN 1640, Henry Dunster, the first president of Harvard, was walking through Harvard Yard when he met the librarian, who was obviously in high spirits. President Dunster inquired, "How are things going at the library?" The librarian responded "Very well indeed. Every book is in its place except one, and I am on my way to get that one right now!"

That story may not be accurate historically, but it does illustrate the way some people view libraries. According to this view, the ideal library is a dark solemn place with full bookshelves, noiseless patrons, and an overseer who patiently points to a sign admonishing "Quiet Please!"

Such a philosophy is in vivid contrast to the Messiah College view. We have long been served by librarians who seek to assist students, faculty and constituency. Our librarians realize that an idea or fact filed away is useless, but in the hands and mind of a learner it becomes vibrant and alive.

Twenty years ago, Messiah College began the exciting task of planning a new library. Planners dreamed of a facility that could shelve 40,000 books and serve 400 students—the number anticipated by 1972. In 1956, those dreams became reality as our present library structure was completed and dedicated. In the seventeen years since that time, our growth in students, faculty, books, and periodicals has far exceeded the most optimistic estimates of those days. In fact, in 1972, 800 students enrolled at Messiah College and our book collection exceeded 65,000. In addition, the library housed over 6,000 microfilms, nearly 2,000 recordings, and regularly received over 426 current periodicals. Spaces originally planned as classrooms and offices have been filled with shelves. Room for resource material is already encroaching on patron space and so once again the planning process for a new facility is underway.

Six months ago, the Learning-Resources Planning Committee was appointed. Even the name of the committee suggests a different focus. "Library" emphasizes a book collection. "Learning-Resources" suggests a wide range of learning materials and activities. Therefore, this present committee has expanded the service concept of the library beyond the retrieval of printed material to include ready access to information stored on audio-tapes, recordings, video-tapes, films, etc. Naturally, these materials are in addition to an expanding collection of books and other printed materials. To make all of these materials truly accessible to the learner requires a sophisticated instructional media center.

to page eleven

because they are wedged too tightly together. Soon shelving will have been installed in every available place with sacrificing of seating space as the next possible step in finding additional room.

The only solution to the impasse between multiplied books and non-elastic area is the creation of an enlarged library facility. It seems incredible that a building could have been outgrown in fifteen years; yet, with the rapidly building collection and ever-expanding enrollment, this unpredicted dilemma has come to pass.

Both student body and staff are anticipating the day when there will be a pleasant, inviting, spacious and comfortable library center which will provide a roomy location for the tools of the scholar along with an environment which will make learning a joyful experience. Then we shall say with pride that the "college is as good as its library" both in terms of library resources and the physical environment for enjoying them.

THE EMPTY TOMB

from page five

live in the scarred inner city rather than in the pleasant suburbs. Because Christ lives in us, we have the spiritual energy to choose the difficult. We will be able to exhibit the same kind of love which Christ revealed in dying for us—precisely because the God who raised our Lord Jesus now raises us to a new life for others.

Finally, when Jesus burst from the tomb, He made it possible for us to overcome the terror of death. Many people fear death. Secular man believes that death ends personal existence. Man dies, rots, and that's it. Most people, of course, merely buy life insurance and try not to think about it. The Christian, however, knows that death is not a terrifying passage into nothingness, but rather a transition into a glorious eternity in the presence of the risen Lord.

Why do Christians believe that? Because one person, Jesus of Nazareth, has already experienced death in all its fulness and returned from the dead to live forever. When Paul told the Corinthians that Jesus was the "first fruits of those who have fallen asleep" (15:20), he meant that what happened to Jesus will, at His return, happen to all who believe in Him. "We await a Savior, the Lord Jesus Christ, who will change our lowly [earthly] body to be like his glorious [resurrected] body." (Philippians 3:21).

Death is not a terrifying threat because the tomb was empty. That does not mean that the Christian wants to die, or that he has no anxiety or sorrow over the painful partings of death. But the terror and horror of death are gone. The young husband left alone will be torn with grief, but he will not despair because he knows he will see his beloved later in the presence of the Lord. Parents will sob over the empty cradle, but they will also have the assurance that the Risen Lord will again call the little children to sit on His knee in the Kingdom. Elderly persons will certainly feel the pain and anxiety of approaching death, but they will also rest assured that the healer from Nazareth overcame all pain and suffering, and conquered the power of death at Easter. With breathless amazement and solid faith, the Christian can shout with Paul: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, who gives us the victory through our Lord Jesus Christ.

With this view of death, the Christian can act

Such a center will help add variety and vitality to the learning process. In many instances, students may review an audio or video tape individually. In other instances, whole classes may use these audio-visual approaches to learning. These activities will not only provide some individualized instruction through media, but they will also make it possible for faculty members to spend more time in individual and small group learning situations.

This learning-resources approach continues to build upon the principle that guides the use of our present library. Namely, that the learning needs of students must be served. A new facility will enable us to meet these learning needs more effectively and more efficiently. A new facility will also enable Messiah College to keep pace with the learning materials and teaching methods that are part of today and that will be increasingly important tomorrow.

courageously today. Life at any cost is not our motto—death for a good cause is not disastrous. Because Christ is Lord of the living and the dead, we dare to face racism for the sake of our brothers. We dare to go as missionaries to dangerous situations to spread the Gospel. "If we live, we live to the Lord, and if we die, we die to the Lord . . . For to this end Christ died and lived again, that He might be Lord both of the dead and the living." (Romans 14:8, 9).

Jesus is alive! That historical fact reminds us that what He did and said is God's truth for all men. The message of the life, death and resurrection of Jesus is not just another man-made religion developed by finite men half-blindly groping for the truth. The resurrection of Jesus assures us that the Gospel is God's way of bringing joy and fulfillment, and victory over egocentrism and death, to all the sons of Adam as they accept Christ as Lord and Savior. As we celebrate Easter this year, may we open ourselves anew to the transforming, regenerating power of the risen Lord, and expect that He will set us on fire with a passionate zeal to proclaim the Easter message in our homes, at our jobs, and around the world.

ALUMNI TOUR TO AFRICA

The Messiah-Upland Alumni Association is sponsoring the Diamond Jubilee Tour to Zambia and Rhodesia August 5-28, in commemoration of the seventy-fifth anniversary of the Brethren in Christ Church in Africa.

The tour will include sightseeing at Victoria Falls, Wankie Game Reserve, Zimbabwe Ruins, and Matopo Hills. Tourists will witness life in an African setting and the work of Brethren in Christ missions and churches. Other places of interest will be included as well: Athens and Corinth (Greece), Addis Ababa (Ethiopia), and Nairobi (Kenya).

Dr. Arthur Climenhaga, dean of Western Theological Seminary in Portland, Oregon, and former Brethren in Christ bishop in Africa, will draw on his wide experience in Africa as tour director. Miss Ruth Hunt, Director of Alumni Affairs at Messiah College and former missionary to Africa, serves as tour coordinator.

A maximum of 30 people will be accepted on the tour, at a cost of \$1,199. Interested persons may contact the Alumni office at Messiah College.

Ministry with Children

Reuel L. Howe

CHRISTIAN EDUCATION feels the tension between a responsibility to teach the content about the Christian faith and a responsibility for personal and social encounters that ask crucial questions of the gospel and provide opportunities for its expression.

The tension between subject matter and encounter is necessary, for they are complementary. When the content of tradition is lost, the meaning of the encounter is lost; when encounter is lost, tradition becomes sterile and idolatrous. The Christian educator, therefore, cannot choose between them. We must keep them in complementary tension.

Sometimes we choose in favor of transmission of content. The purpose of Christian education then is thought to be imposition of a body of knowledge on the child. The child is valued, not as a child, but as a future adult, who someday will be able to understand and apply religious knowledge now being taught.

The weakness of this view of Christian education is that it ignores the incarnate nature and power of the gospel and ignores the present reality of the child as a trusting-mistrusting, deciding, acting person.

The child needs to be accepted and loved as a person. Acceptance does not mean approval. It means being accepted as persons of value in spite of what we do. Because acceptance includes both affirmation and judgment, acceptance gives us the security to face the truth about ourselves. Because we are accepted, we can accept the unacceptable in us, repent, confess it, and receive forgiveness.

Our need is to be loved in order that we may love ourselves, and be able to fulfill a later need—the need to love others. The ability to love results from having been loved. “We love, because he first loved us” (I John 4:19, RSV).

Our first experiences of being loved are relational; we were fed and cared for and thus acquired meanings for which the word love is a symbol.

Out of this experience we learn to trust, and withdraw from those whose love we need in order to become ourselves and to be able to venture the risk of loving others.

Our human problem is that we need love most when we are most unlovable. Human love is ultimately unequal to this demand. A Saviour is needed whose power of love cuts into the ambiguities of human love.

From his experience of love and acceptance, the individual acquires a sense of trust and begins to be an autonomous, deciding person. His struggle between dependence and autonomy, which is necessary to his becoming a person, calls for a protective, guiding, permissive relationship. The playpen is an illustration; it provides structure with both limitations and freedom.

The child both accepts and rebels against the playpen, the law, the authority, God.

The source of man's alienation and estrangement is his inability to accept and obey the law implicit in his relationship with God and neighbor, and which had to be made explicit.

The aim of Christian teaching is to prepare people to be instruments of God's love and purpose in the world. Too much so-called Christian education is devoted to making children behave, and is a major source of the prevalence in the Church of moralistic heresy. Children need help in understanding the world and its life, in terms of their own participation in it, in order that they may begin to know what it means to be a Christian in relation to flesh and blood, principalities, powers, world rulers of darkness, and spiritual hosts of wickedness in heavenly places (see Ephesians 6:12).

Christian education has the task of preparing the child to know and understand the world as the arena of self-actualization, for commitment and responsibility. We should help children avoid the moral “inchworm” approach to Christian living, as though they could morally “inch” their way into the Kingdom; instead, help them to depend on the Spirit of Christ to accomplish His work in and through them. Grow in the freedom of the Spirit.

It is not enough to declare this truth in its propositional form. Christian education has the task of translating it into the lives of men and women so that they will live with the sense that everything and every person is a potential means of grace, and that every event has the possibility of being a gospel event.

We need two languages—

(a) Language of relationship—by living together with one another which provides the experience of life and its meaning.

(b) The language of words—the Christian teaching which provides the interpretation of life and its meaning.

Nurture among Christians, especially in the young, means awareness that Christianity is more than a religion. It is a new creation in which the walls of hostility between man and man, and man and God, have been broken down in order that all men may participate in the new being that we have in the Spirit.

God reveals Himself in the dialogue of men which seeks for truth in decision and action. The Church needs to help children understand the need to listen to the world in order to bring the word of man into dialogue with the Word of God.

Christian education must accept the contributions to the curriculum that has to be found in the child and his needs, in the world and its nature, and in the Church and its various means of grace. The purpose of Christian education is to help the child not only to be and become a literate member of the Church, but also to be a means of God's working in the world, one through whom, in life and word, God can make His appeal.

Reprinted from World Christian Education, used by permission.

Samaria

THRU LANES



Atlanta

RIGHT LANE



1972

PARAPHRASE CONTEST FOR BRETHREN IN CHRIST YOUTH GROUPS

And Jesus Hitchhiked to Atlanta

Conoy Entry

First Place

And Jesus hitchhiked his way to Atlanta, Georgia, and took a shortcut through the predominantly black section.

A memorial for Martin Luther King, Jr. was there. After traveling all morning, Jesus was "beat" and at noon he decided to sit on a bench near the memorial.

A black woman came by on her way to a restaurant. "Could you lend me a dollar for something to eat?" called Jesus.

His friends had gone to find a Coke machine.

The black woman, quite surprised, asked him, "Why are you, a white, asking me, a black, for money? You know whites don't ask blacks for things."

He replied, "If you only understood all that God has to offer and knew who I was, you would ask for and

receive a meal which satisfies forever."

Then the woman questioned him, "You just asked me for a dollar. How are you going to buy food for me too?"

"Do you think you're better than Martin Luther King, Jr. to whom this memorial is dedicated and who gave his whole life to serve his people?"

"If you eat this earthly food, naturally you will be hungry in a short while," Jesus told her.

"But if you eat the food I can give you, you will never get hungry again. It will strengthen you and you will live forever."

"Oh!" exclaimed the woman, "I want some of that food. Then I won't get hungry any more or have to walk to this restaurant for food."

John 4:5-15

REGIONAL WINNERS

The winning entries for the Third Annual Paraphrase Contest, sponsored by the Board of Christian Education, have been named. Many youth groups again participated in this contest. This year the passage that was paraphrased was John 4:5-15.

Entries were submitted to the Regional Conference Paraphrase Directors. A winning entry was selected from each of the six regional conferences. The General Conference winner was selected from the six regional winners.

The paraphrase from the Conoy Crusaders has been selected as first in the General Conference finals. Their entry is printed above. The regional winners were:

Allegheny Conference

Morning Hour Chapel Crusaders

Atlantic Conference

Conoy Crusaders

Canadian Conference

Kindersley Girl's Sewing Group

Central Conference

Beulah Chapel, Springfield, Crusaders

Midwest Conference

Abilene Crusaders

Pacific Conference

Ontario Jr. High S. S. Class

Conference News

ALLEGHENY

The WMPC of the **Grantham congregation** honored Leora Yoder with an Indian dinner on March 8. Miss Yoder, who has been a missionary nurse in India and home on furlough, left for another term of service on March 13. Dr. Robert Ives is the pastor.

The **Paramount congregation** hosted a World Day of Prayer on March 2. Three area churches took part in the service. The speaker was Paul Unruh of the New Life Treatment Center. The pastor at Paramount is Rev. J. Ralph Winger.

ATLANTIC

Members of the **Community Bible Chapel** (Sarasota, Fla.) have been holding a share group at the Ringling School of Art. The pastor, Rev. J. Clair Shenk recently baptized nine young people that were saved during this time of sharing.

CANADIAN

The **Bridlewood congregation** observed "World Day of Prayer" on Sunday, March 4. They used the booklet, "My Life I Give," written by Bishop Henry A. Ginder. Several couples shared in taking the Word to 1,200 homes in the area. The pastor is Rev. Elwood Flewelling.

Rev. and Mrs. Leonard Chester have been installed as associate pastor of the **Sherkston congregation**. On Sunday, Feb. 25 the Hill family (North American Indians) ministered in song to the congregation. Rev. Robert Rolston is the pastor.

CENTRAL

The **Beulah Chapel Church** (Kentucky) hosted the Christ's Crusaders from the other Kentucky churches with a banquet supper on Feb. 11. The supper was followed by a program with youth from each church participating. Rev. Andrew Stoner, pastor of Western Hills Church, was the guest speaker. Rev. Abraham Becker is the pastor at Beulah Chapel.

On Sunday, March 18, the **Valley Chapel congregation** had special guest speaker, Bill Russell and a group of young people from Minerva, Ohio, for their evening service. Mr. Russell has been a missionary in Puerto Rico. The group presented an evening of music and testimony. Rev. Ted V. Burwell is the pastor.

MIDWEST

The Sunday School Board of the **Abilene congregation** was in charge of the Sunday evening service on March 4. "The Return," a film concerning Christ's return was the feature of the evening. Rev. W. Edward Rickman is the pastor.

PACIFIC

The **Ontario congregation** celebrated their tenth anniversary on Sunday, March 4. The new Christian education building was also dedicated at this time. Services were held in the morning and afternoon. A potluck dinner was also held. The pastor is Rev. Aaron Stern.

Camp Freedom

The 1973 Winter Camp Meeting held at Camp Freedom, January 24-February 4, under the direction of Rev. Simon Lehman, Jr. and Rev. John Rosenberry, was marked by the unusual moving of the Holy Spirit in convicting and victory—giving power.

The first Friday of the Camp was set aside as a "Prayer, Fast, and Healing Day." This new schedule, in contrast to the usual pattern of having this day towards the close of the camp, was in order that those touched through the healing ministry could enjoy the camp more fully. God honored this step of faith.

Wednesday, January 31, was given to a missions emphasis. A representative of World Gospel Missions spoke. The Carl Shueys, who work among the Cuban refugees in Miami, along with some of the Cuban Christians, furnished music and gave testimonies. Rev. Earl Musser, Director of Missions and Extensions, reported on Nicaragua.

Dr. Robert Heckart and Rev. Simon Lehman, Jr., served as the evangelists. The Edwards Family Singers from Indiana were the guest musicians at the camp.

Additional lodging facilities are being provided at the camp to provide accommodations for the growing attendance. Camp Freedom is located in St. Petersburg, Florida.

BIRTHS

Albrecht: Craig Wallace, born Jan. 30 to Mr. and Mrs. Ron Albrecht, Rosebank congregation, Ont.

Hain: Melanie Renee, born Jan. 25 to Mr. and Mrs. James A. Hain, Hartfield, Va. Mrs. Hain is the daughter of Rev. and Mrs. Jesse B. Dourte.

House: Brenda Bonnie, born Jan. 2 to Mr. and Mrs. A. Gary House, Sherkston congregation, Ont.

Kitner: James Abraham, born Feb. 22 to Mr. and Mrs. Lester A. Kitner, Mechanicsburg congregation, Pa.

Mater: Heidi Annette, born to Mr. and Mrs. Brian Mater, Port Colborne congregation, Ont.

Nix: Melissa Joy, born Mar. 12 to Mr. and Mrs. Leroy Nix, Sherkston congregation, Ont.

Schreffler: Trixy Mae, born Feb. 24 to Mr. and Mrs. Ray Schreffler, Free Grace congregation, Pa.

Sider: Jonathan Mark, born Mar. 4 to Dr. and Mrs. Roger Sider, Marlyn Ave. congregation, Md.

Stern: Kimberly Ann, born Mar. 7 to Mr. and Mrs. Robert Stern. Mr. Stern is the son of Rev. and Mrs. Aaron Stern.

WEDDINGS

Cober-Eade: Ruth Ann, daughter of Mr. and Mrs. Bruce Eade, Markdale, Ont., and Douglas, son of Mr. and Mrs. Don Cober, Wroxeter, Ont., Mar. 1 in the home of the bride's parents with Rev. Sheldon Wilson officiating.

Dick-Booser: Janet, daughter of Rev. and Mrs. Jay Booser, Hershey, Pa., and George, son of Mr. and Mrs. George Dick, York, Pa., Mar. 3 in the Shenks Union Church with the father of the bride and Rev. Arthur Brubaker officiating.

Frey-Bintz: Barbara, daughter of Mr. and Mrs. Robert J. Bintz, Council Bluffs, Iowa, and Jay L., son of Mr. and Mrs. Jay L. Frey, Elizabethtown, Pa., Mar. 3 in St. Paul's Lutheran Church, Council Bluffs with Rev. Clemens Hartfield officiating.

Gruver-Scott: Lois Elizabeth Scott, and Donald Eugene Gruver, Feb. 12 in the South Mountain Chapel with Rev. Hubert Stern officiating.

Henderson-Draper: Lois Anne Draper, daughter of Mr. and Mrs. Gordon Draper, Victoria Square, Ont., and Dwight Henderson, son of Mr. and Mrs. Melvin Henderson, Gormley, Ont., Mar. 10 in the Bridlewood Church with Rev. Elwood Flewelling officiating.

Leshner-Wingert: Susan, daughter of Mr. and Mrs. Glenn Wingert, Chambersburg, Pa., and Jay, son of Mr. and Mrs. J. Ira Leshner, Marion, Pa., Feb. 3 in the St. James United Church of Christ with Rev. Glenn Schultz and Rev. Charles Rife officiating.

Ott-Bowermaster: Wanda Bowermaster and Gary Ott, both of Shippensburg, Pa., Feb. 11 in the South Mountain Chapel with Rev. Hubert Stern officiating.

OBITUARIES

Buckwalter: Paul Buckwalter, born Aug. 15, 1897, in New Holland, Pa., died Feb. 10, 1973, in Riverside Hospital, Newport News, Va. He was the son of Benjamin Franklin and Mary Musselman Buckwalter. He was married to Ressie Blosser who survives. Also surviving are two sons: Erlis and David; two daughters: Mrs. Rolland Stiefel and Mrs. Dean Sommers; 11 grandchildren; four great-grandchildren; three sisters; and four brothers. The funeral service was held in the Warwick River Mennonite Church with Rev. Kenneth Good and Rev. Truman H. Brunk officiating. A service was also held in North Lima, Ohio, with Rev. Richard Bartholomew, Rev. H. P. Heisey, and Rev. Simon Lehman, Jr. officiating. Interment was in Midway Cemetery, Columbiana, Ohio.

Clark: Bernard Clark, born Nov. 2, 1906, died Mar. 1, 1973, in the Nason Hospital, Roaring Spring, Pa. He was the son of Sidney and Mary Veach Clark. He is survived by his wife, Mary E. Shaw; a daughter, Mrs. Virginia L. Miller; eight grandchildren; eight brothers; and one

ALMA B. CASSEL 1890-1973

Alma B. Cassel, daughter of Harvey and Emma Cassel, was born in Miami, County, Ohio, 1890 and departed this life at Upland, California, March 5, 1973. She leaves two sisters, Mrs. William (Lela) Common and Mrs. Glen (Miriam) Byer.

Early in life she publicly accepted Christ and united with the Brethren in Christ Church. Her love for the Lord and her church became the determining factor in making vital decisions throughout her life.

From age six until her retirement she spent her life in the classroom as either pupil or teacher. She was an outstanding student. She was a member of the first graduating class from Messiah Junior College. She received her Bachelor of Arts Degree from Taylor University, she also took advanced work at Pomona College, Santa Barbara State College, receiving her Master's Degree in Education and English in 1930 from Claremont Graduate School.

Upon completion of her Bachelor's Degree, two years were spent on the Messiah College teaching staff. In 1924 a call came from Beulah College (Upland College), to serve on the faculty. This she accepted and moved with her parents to Upland, California. She continued with this institution until the close of her teaching career. During this time she served as Dean of Instruction, 24 years; Registrar, 17 years; and ably filled other responsible positions, be-



sides her classroom teaching.

Her ministry as teacher and counselor had a profound effect upon countless numbers of future church administrators, pastors, missionaries and all the lives she touched.

She was well known and highly respected in educational circles, especially in Southern California. Her writings were numerous, appearing in various publications, including religious and educational periodicals. She was honored by being listed in Who's Who in American Education.

For over 46 years she actively shared in the Upland Brethren in Christ Church, making excellent contributions of her time, talents, and resources to reach others with the gospel of Christ at home and abroad.

The funeral service was held at the Upland Brethren in Christ Church. Rev. Elbert Smith was in charge, assisted by Rev. Alvin Burkholder and Rev. Henry Miller. Interment was in the Bellview Cemetery.

Tribute

Miss Cassel personified the ideal in Christian higher education. First she was a completely committed person. She dedicated her life and her many talents to her Christ, her church, and her students. She was truly one who lived for others.

For her students Miss Cassel will live on as a competent, creative, and inspiring teacher. She had the rare ability to impart knowledge and at the same time to provide students with the incentive and the insight to pursue learning on their own.

To her peers Miss Cassel was the model teacher always conscientious in performing her duties. She was ready to help the seasoned, or the struggling teacher with a sympathetic ear and wise counsel. Her long and effective service as a college dean added to her stature and to her contribution to the college and the church she loved.

Miss Cassel lives on in heaven and in the hearts and minds of those privileged to learn from her and work with her. Truly she "being dead yet speaketh" with special inspiration and encouragement for those who remain to "study to show themselves approved unto God" while keeping faith with our mission and the purpose of Christian Education.

Daniel Chamberlain,
Dean of Messiah College
For Messiah College

sister. He was a member of the Clear Creek Brethren in Christ Church. The funeral service was in the Clear Creek Church with Rev. Paul A. Martin, Jr., Rev. Ross F. Morningstar, and Rev. Curtis E. Bryant officiating. Interment was in the Union Memorial Cemetery.

Frey: Mrs. Minnie L. Frey, born Jan. 15, 1896, in Lebanon County, Pa., died Feb. 28, 1973, in Lancaster General Hospital. She was the daughter of Jacob and Catherine Resser Epler. She was married to Noah O. Frey who survives. Also surviving are a son, Jay Lester, Sr.; a daughter, Mrs. Eugene Enck; five grandchildren; seven great-grandchildren; a brother; and a sister. She was a member of the Elizabethtown Brethren in Christ Church for 58 years. Rev. Glenn A. Ginder officiated at the funeral service. Interment was in West Green Tree Cemetery.

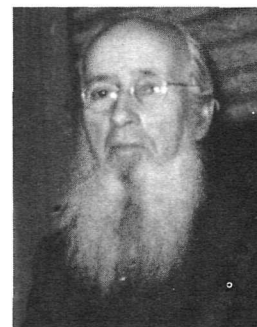
Knoll: Warden W. Knoll, died Nov. 5, 1972 at the age of 92. He is survived by his wife, Edna Knoll; one son, Gene Knoll; one sister, Mrs. Jennie Coppis; three grandchildren; 14 great-grandchildren; one sister; and one brother. The funeral service was in Magetti Funeral Home, Dayton, Ohio, with Rev. Buss Beatty and Rev. Henry Gene Chafin officiating.

JOHN KELLER 1891-1973

John Keller, son of Jacob W. and Susanna Moul Keller, born May 29, 1891, near Dallas Center, Iowa, died February 23, 1973, in Des Moines, Iowa.

On December 22, 1910, he was married to Katie M. Schock of Washington Boro, Pennsylvania. He spent his entire life in the community of Dallas Center and lived the sixty-two years of his married life on the same farm.

At the age of eighteen he accepted Christ and united with the Old Order River Brethren Church, where he preached the gospel for many years. In 1944 he affiliated with the Brethren in Christ Church, where he continued his ministry. Brother Keller carried a burden for the lost and preached Christ wherever there were open doors. For more than 20 years he was in charge of the Gospel Hour Broadcast from KFGQ, Boone, Iowa.



He is survived by his wife Katie and his children: Jacob, Naomi Rosenberger, Ruth, and Katie Mae Nichols. Twelve grandchildren and six great-grandchildren also survive. He was preceded in death by his son, John J.

Funeral services were held Monday, February 26, at the Dallas Center Brethren in Christ Church. Rev. Millard Haldeman, his pastor, conducted the service. Interment was in the Brethren Cemetery.

One specialist estimated that there are about 5,000 drug addicts in Israel, which has a population of about 3 million. Police estimated that there are about 4,000 prostitutes in Israel—60 percent of them between 14 and 17 years old.

Draft Down, But ROTC Up, Conference Staff Told

Now that the military draft is winding down in the United States, the military is gearing up in other ways to recruit for the armed services. One of these ways is the recent push to get the junior Reserve Officers Training Corps program into more high schools.

As of last October the Navy had 40 percent more high school units than the year before, the Marine Corps 25 percent, and the Air Force 15 percent. The Army, which has had high school ROTC units longer than any other branch of the service, added forty-one units to bring its total to more than seven hundred. Most of the programs are in the South and rural areas; however, the services are expanding into northern and western cities as well. Kansas seems to have been a special target during the last year.

The high school ROTC program, open to boys and girls, includes lectures on the military service, experience in using weapons, and drills. Instructors are retired military officers, part of whose salaries are paid by the military and part by the local school system. Curriculum is controlled by the military.

Rex Humbard, Cathedral Held in Violation of Securities Laws

The Securities and Exchange Commission and the State of Ohio have charged that Evangelist Rex Humbard and his Cathedral of Tomorrow enterprise have violated state and federal securities laws.

Two suits, filed in Cleveland by the State of Ohio and the SEC, ask that the Cathedral be enjoined from selling any more securities. In addition, the SEC has asked the federal district court in Cleveland to appoint a receiver to oversee the Cathedral's funds and the reimbursement of investors in its enterprises.

Mr. Humbard was quoted in the February 13 issue of the Wall Street Jour-

nal as having contended "the Cathedral ought to be permitted to finance its operations any way it sees fit: 'It's a religious right of the members of our church to let us have money to propagate the gospel.'"

The suits don't imply that Humbard has cheated anyone out of money. But state securities officials consider the Cathedral's financial condition to be not strong enough to assure that all of the approximately 4,000 investors could be paid back, especially if the Cathedral were permitted to continue selling its notes."

Czech Government Said To Be Increasing Attacks on Christianity

Because of large increases in religious interest among the Czechoslovak people, the government and its propaganda outlets have stepped up attacks on Christianity, according to the Information Service of the European Alliance.

A daily newspaper in Bratislava, has attacked the church in a series on, "The destructive consequences of religion for human personality." Prague radio has announced that, "Your attitude will inevitably become anti-Communist if you cling to the church and support it."

Communist leaders are worried about increases in church baptisms, weddings and funerals since 1966, it is reported. In the Czech territory, the rise in these ceremonies is 34 percent; in Slovakia, 50 percent.

Supporting Key '73, Billy Graham Speaks to Jewish Apprehension

Concerned about growing Christian-Jewish tension over Key '73, Evangelist Billy Graham issued a statement March 1 which he hoped would promote mutual understanding among all parties.

"As an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ," he said, noting that the message that God is love prompts any recipient of that love to declare it to others.

His second point eliminated the charge of coercion: "Just as Judaism frowns on proselyting . . . or seeking to commit men against their will, so do I. Gimmicks, coer-

cion and intimidation have had no place in my evangelistic efforts, certainly not in historic biblical evangelism." He said the American genius is that "without denying anyone an expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion."

His third point stressed his belief, along with most evangelical Christians, that "God has always had a special relationship with the Jewish people, as Saint Paul suggests in the book of Romans." Dr. Graham said he had never felt called to single out the Jews as Jews or to single out any other particular groups, cultural, ethnic, or religious.

"It would be my hope," he said, "that Key '73 and any other spiritual outreach program could initiate nationwide conversations which would raise the spiritual level of our people and promote mutual understanding."

Missionaries' Conversion Work Among Jews Is Under Attack

Ashkenazic Chief Rabbi Shlomo Goren of Israel has called for non-violent action against Christian missionaries working among the country's Jews.

Speaking at a reception in Jerusalem, Rabbi Goren said that such missionary work was being expanded in Israel and that the missionaries' intentions worried him. At the same time, he cautioned that "violence and illegal action" should be ruled out.

Three nights before his address, a small bomb had exploded in the entrance to the home of a Hebrew Christian woman. It was the second such incident directed against the Hebrew Christian movement in Israel. Earlier, several persons were arrested on suspicion of having set fire to the International Center for Holy Scripture here, a Christian Bible distribution center.

Moishe Rosen, director of Jews for Jesus, Corte Madera, Calif., feared that Israel's move against evangelists "might cause a weakening of ties with the U.S." It has been the evangelical segment of America which has been most pro-Israel, he said, but predicted that would change if Israel continued its present policies.

The Archives
Messiah College
Grantham, Pennsylvania 17027
C - 1 copy